

# Indian Opinion

No. 25—Vol. XXIII.

Friday, June 19th, 1925.

Registered at the G. P. O. as a Newspaper  
PRICE FOURPENCE

## NOTES AND NEWS

**A** CABLEGRAM from Darjeeling reports the sad news of the death of the Lord Mayor of Calcutta Mr. C. R. Das, the great Indian leader and public worker. The forward movement in India receives a set-back by such a great loss. We hope in our next issue to refer to the life and work of the late Mr. Das.

The funeral of the late Mr. Wm. Hosken took place in Johannesburg. The Natal Indian Congress placed a wreath on his grave and also sent the following telegram to his family in Johannesburg:—  
"Natal Indians deeply grieved your great loss pray God restore peace on his soul."

The death occurred at Paris of the famous Indian Prince, in the person of His Highness Maharajah Sindhia of Gwalior, Hon. Lieut.-General in the British Army and Hon. and Extra Aid-de-Camp to the King. During the Great War the Prince rendered signal service by organising the hospital ship Loyalty, in 1914, and financing it for the duration of the War, and, in addition, his troops fought with distinction in France, East Africa, Egypt and Mesopotamia. His heir, to whom the King stood sponsor, is only nine years of age.

There passed away on the 16th instant, after a brief illness, at the age of eighteen years, Wilfred Lauriel Sigamoney, the eldest son of Mr. B. L. E. Sigamoney, at Sydenham and his mortal remains were laid to rest at the Christ Church Cemetery on the 17th instant at 3-30 p.m. in the presence of a large number of relatives and friends, among whom were many prominent members of the Indian community, amid manifestations of general grief. The cortege proceeded from his father's residence to Christ Church, where the service was conducted by the Rev. Hibbert-Ware, M.A., of the St. Aidan's Church, assisted by the Curate of Christ Church, the Rev. Lawson. The deceased was a very promising lad. He was educated at the St. Aidan's Boys School in Cross Street and afterwards at the Govt. Higher Grade Indian School in Carlisle Street, whence he went to the Lovedale College, where after studying for two years, failing health compelled him to leave for Durban in December last. He was preparing for his Junior Cambridge. There were many floral tributes. At the grave side there were present Messrs. V. Lawrence, Sorabjee Rustomjee, H. L. Patel, J. M. Francis, Wm. Joseph, J. L. Roberts, Nullathamby, Gladstar Harris, V. N. Thumbadoo, Abdoola Moosa and others and the service was read by the Rev. Lawson.

Our and that of the community's deepest sympathy is extended to his sorrowing parents and relatives in their sad and irreparable loss.

Writing on "Gandhi's" colossal experiment," Mr. Upton Sinclair says:—

When we read about Gandhi, we are tempted to say that of course the poor Hindus have to fight with their souls, because they haven't anything else

to fight with: the British have kept them from getting any arms.

But I assure you the British know that if India flames into revolt, if all the three hundred million took to cutting the railroads and the telegraph lines, and burning down the factories and the government buildings, the little handful of white people would find their military force perilously inadequate.

We are compelled, whether we will or not, to recognise that in the Hindu we are dealing with a great people, having a very old civilisation, and an intellectual and spiritual tradition as high as our own and in some ways higher.

That is what Gandhi's soul force is doing; it is making all of us stop and think. It has made some American publishers issue a book about Gandhi, and has made an American author review it, and a great chain of newspapers publish it, and millions of other Americans read and think and debate about it.

Of course, the soul force of Gandhi and his people may not be great enough; but if it should prove great enough, if it should hold on, I am sure that in the end it will conquer even the top-hatted savages who run the Foreign Office of the British Government.

To meet Justice Sir Harry Scott Smith and Lady Scott Smith Sir Shadi Lal Chief Justice of the Lahore High Court gave a garden party at his house recently in Lahore where a large number of distinguished guests including H. E. the Governor, Sir John Maynard, Sir Mahomed Iqbal, Sir Lala Harkishen Lal and almost all the judges of the High Court bar. Sir Harry Scott Smith is shortly retiring from the bench after fourteen years of permanent judgeship and thirty-eight years of service.

A meeting of Gurkha inhabitants of the Darjeeling District was held recently to express appreciation and thanks for the steps taken by the Nepal Durbar to abolish slavery in Nepal on payment of compensation to the owners of slaves. A resolution was passed to this effect and it is expected that the proceedings would be forwarded to the Nepal Government. Rai Saheb H. P. Pradhar presided.

Kaviraj Jamini Bhusan Roy, M.A., M.B., has paid a donation of Rs. 50,000 for the maintenance and construction of a well equipped Ayurvedic College and Hospital to be managed by the Astanga Ayurved Bidvalay Society, Calcutta. Mahamahopadhyaya Kaviraj Gananath Sen, M.A., I.M.S., has also promised Rs. 50,000 for the same purpose.

Keen interest was manifested by the Indian community resident at Colenso in the brief visit of H.R.H. the Prince of Wales, for which preparations of welcome were made on an unprecedented scale to honour the heir to the throne of the British Raj. Mr. R. M. Mungal, assisted by his zealous, able lieutenants, prepared an excellent archway near the

station, decorated with flags, bunting and evergreens, which was admired by young and old. On the arch were the following words, beautifully written. "Welcome to Colenso, Indian Community." H.R.H. arrived on Tuesday evening and passed through the archway, and after inspecting the ex-Servicemen, Mr. Ebrahim H. Ismail (of Nizamoodeen Coy.) was introduced as the representative of the Indian community by Mr. Moyers, of the electrification. Mr. Ismail presented, in the name of the Indian community, a beautiful address of welcome, and added a few well chosen words which H.R.H. duly acknowledged. He inquired whether the Indian community was large in Colenso, after receiving a formal reply H.R.H. moved off towards the station amidst the cheering of the large crowd assembled to pay their homage to their future King.

The following amusing incident is given Mr. Ellison's "The Prince of Wales in India" During the visit to Lucknow the Prince placed the racing officials in a farcical dilemma by winning races for which it was thought he stood no chance. The narrative of this affair, contributed to the book by Lieut.-Colonel J. C. Faunthorpe, the Commissioner of Lucknow, makes excellent reading. The Prince was believed to have a fair chance in his first race, and duly pulled it off, amid the relieved sighs of the stewards. By dint of fine riding—"Donoghue could not have done better," says the colonel—the Prince came away at the finish of the next run, and won that too. The more untutored Indians came to the conclusion that the Prince was seriously meant to win every race, and fell over each other in their anxiety to back his mount in the third race. Luckily, however, which started at 2 to 1 on, saved the large as a diamond only running second, and "the stewards King of Emeralds of relief! Our reputation was miles but he has built a sun shone. . . . The is said to eclipse every cover and walked boldly The Maharajah of . . . The Prince could not win in London.

#### THE LATE MR. WILLIAM HOSKEN

ONE by one the old staunch friends of the Indian community pass away. In the death of Mr. William Hosken, one of the best of our very good friends and helpers, the Indian people, especially of the Transvaal, have suffered irreparable loss. Well do we remember his noble endeavours on behalf of our community when it was in the throes of a terrible struggle for self-respect and very existence. Many times he acted as mediator and spent a great deal of his time, as chairman of the European Committee of Sympathisers, in battling with the difficult questions which at the time of the Passive Resistance Struggle were so acute. Not only did he use his great influence and moral qualities in fighting, on our behalf, General Smuts and a stubborn Government, but he frequently did great service by standing alongside Mr. Gandhi and the Indian leaders on public platforms, and there put forth his persuasive powers in calming and reasoning with some of our countrymen who sometimes were slow to follow the somewhat delicate negotiations which were being carried on between the Indian leaders and the Minister representing the Government. With perhaps the one exception of the late Mr. Doke, we can safely say that the late Mr.

William Hosken showed himself to be our greatest friend in our time of greatest need. We can never forget his friendship. To his relatives we offer, on behalf of our fellow-countrymen throughout South Africa, and many now in India, heartfelt sympathy. Only Mr. Gandhi himself could really state the amount of service rendered by our late friend, but we know sufficient from public records to say that the late Mr. Hosken's work on behalf of the Indian of South Africa will always be remembered by the present generation, and that his name will be handed down to our children's children for generations to come.

#### THE LATE MR. HOSKEN

##### ONE OF OUR GREATEST FRIENDS

There passed away at Capetown on the 7th inst., one who proved himself to be a very great friend and helper to the Indian community of South Africa during a trying period of its existence—Mr. William Hosken. Being by nature a fighter, the late Mr. Hosken proved his metal at the time of the great "Outlander" movement for just treatment under the Transvaal Republic when he, with other prominent public men, suffered imprisonment as a result of their strenuous advocacy of their rights and those of their fellows. It was, therefore, not surprising, to find Mr. Hosken espousing the cause of the Indian community in their struggle for self-respect and the right to live as British citizens under the British flag.

At the time of the Passive Resistance Struggle, Mr. Hosken, along with such well-known European friends as Mr. Albert Cartright, Rev. J. J. Doke, Mr. H. Kallenbach, Rev. Chas. Phillips, Mr. David Pollack, Rev. John Howard, and others, formed a Committee of Sympathisers which exerted a tremendous power for good. As chairman of that Committee, Mr. Hosken took a bold stand, and, on many an occasion, he bravely gave expression to views which were not held by his countrymen and which brought upon his head no small amount of ridicule, abuse and condemnation.

Mr. Hosken took part in many of the Indian Mass Meetings, and thus gained a personal knowledge of the intense feeling that existed. At one of these meetings, held in Johannesburg in 1905, at which 3,500 people were present, including delegates from every town in the Transvaal, Mr. Hosken said, in the course of a lengthy address:

"I think that you do right, and we do right to sympathise with you, in trying to bring about a state of affairs that shall remove the difficulties that have arisen, and remove these disabilities which you, as self-respecting people, are now called upon to undergo. I would, therefore, say that I trust that you will go on with this movement; and, personally, perhaps you will permit me to say that there is every call, so far as I am concerned, to encourage you in this line of action. Before the unfortunate war that swept over this country in 1899, and years before that period, personally, perhaps, it is not known to many of you, I was an active worker regarding the status of British Indians under the Boer regime. I constantly appealed to the British Resident in Pretoria, to the representative of British authority and government in this country, and called upon him time after time to say whether British Indians were going to be deserted in this land of the Transvaal, and, therefore, so far as I am concerned, I feel that I would be disloyal to myself.

to my very conviction, if, in a time like this, when a political change has come about, and there is another government in the land, and a government that should be and ultimately will be with the people and by the people and for the people, because the basis of our government is true democracy and when we come to true democracy, to greater democracy than in former days, then we are bound to recognise manhood, civilisation, and the right of the people to rise, and not only their right to rise but to claim that the government of the day shall aid them in every possible manner to hit them up in the social scale. And so I say that because of my former action and record I am to-day found with the British Indian people in the protest they are making against this law which has been so harshly administered against them."

#### A BRAVE STAND

When, at a special meeting of the Johannesburg Chamber of Commerce, a resolution supporting the Government's policy against Asiatics was passed, Mr Hosken was the only dissident amongst an influential body of business men. Nevertheless he did not hesitate to boldly speak for justice and fairplay. After stating his reasons why he could not support the Chamber's resolution, Mr. Hosken went on to speak of passive resistance as a weapon:—

Passive resistance had ever been the defence, especially in their own nation, of those who had been legislated against unfairly, and without their consent and approval. He thought that passive resistance was destined to be the great weapon of democracy, destined not only to bring about an amelioration of the exploited proletariat of the world, but also to bring about the universal peace of the world. Russia had given us an example of passive resistance; England at the present moment was showing us an example of passive resistance regarding the education movement. As he looked at it it was the noblest of every nation who were organised into passive resistance, as being the most effective weapon to meet the difficulties in front of them. They were told it was a danger because of the native people. They must also bear in mind that unless they tried to treat these natives fairly and righteously they would drive them into passive resistance, and he thought it would come, if in the future they went on administering as they were doing to-day.

#### THE MESSAGE OF GENERAL BOTHA

Mr. Hosken, though a friend of the oppressed, was at one despondent. He thought that we were fighting for a forlorn battle and he, out of regard and love for us, addressed the historic meeting of 31st July, 1907, at Pretoria. He delivered to the meeting the message of General Botha that, whilst that gentleman felt for us, he was sure that we were "kicking against the pricks." The General, through Mr. Hosken, advised us to abandon the struggle and how to the inevitable. Mr. Hosken emphasised the point by declaring that General Botha could not repeal the Asiatic Act even if he wished. That most enthusiastic meeting held in the compound and under the shadows of the sacred Mosque respectfully declined to accept Mr. Hosken's advice and unanimously re-affirmed its resolution to continue the struggle until the obnoxious Act was repealed. The same Mr. Hosken, when he realised our strength of purpose, expressed his regret that he ever advised us to abandon such a great struggle.

#### MR. HOSKEN HONOURED

A banquet was given in honour of Mr. Hosken and his committee at the Masonic Hall, Johannesburg, in June, 1911, at which over three hundred guests and ticket-holders were present. The whole of the cooking and serving was undertaken by volunteers who had passed through His Majesty's

goals during the passive resistance struggle. An illuminated address was presented to Mr. Hosken, placing on record the community's gratitude to him and the members of the committee. The address was enclosed in a solid silver cylinder with the ends richly ornamented. The cylinder rested horizontally on two silver uprights fixed to polished South African wood.

The late Mr. Hosken continued his support right up to the end of the campaign in 1914. His advice and support were always at the disposal of Mr. Gandhi and the Indian leaders. His death removes one of the truest-hearted men we have ever known, and South Africa is the poorer to-day.

#### "WHEN THE TWAIN SHALL MEET"

A very thought-provoking article has been contributed to *The New Orient*, a United States quarterly, by Professor C. H. Chu. Rudyard Kipling has said that East is East and West is West. He has also suggested, as is well-known all over the world, that the twain shall not meet. Professor Chu admits the first part and rejects the second. In other words, the Chinese professor holds that, although it is true that there are clear-cut distinctions between the civilisations of East and West, the two civilisations must meet in times to come. But how is it true that these two civilisations are entirely different from each other? First of all, the Western civilisation began near the sea. Greece founded her national greatness upon navigation, and her greatest activities were on the sea. The sea is uncontrollable. To struggle with the sea is a most trying and hardening exercise. Consequently, to one who attempts it, it means the requirements of vigour and force: it develops group action, expedition and commerce. Roman civilisation, as every other European civilisation, was the fruition of this process of growth. On the other hand, the Eastern civilisation was an inland one. As a whole, Western civilisation has developed through an active struggle with men and nature, while the East has been nourished and nurtured by nature, fostering in time philosophy and tradition. The Hindus in art and philosophy, represent a distinct type of Eastern civilisation. Due to fertile soil and warm climate and abundance of nature's supply, India is naturally a home for leisure, meditation and mysticism. Wells in his "Outline of History" says: "The history of India for many centuries had been happier, less fierce and more dream-like than of any other country." It is the circumstances and environment which have made West masculine. Not only is the West marked by force and vigour, restlessness, aggressiveness, intolerance, group organisation and action, but even in art the West is masculine. The East is feminine, and because it is feminine her people have never been aggressive. The weak side of the Eastern civilisation is its inefficiency in handling the practical phases of human life. But the Eastern civilisation has its many intrinsic merits. The Eastern people did not explore the ocean extensively; nor did they discover the new world. But as they were careful and thoughtful, passive and tolerant, they seldom committed serious blunders or crimes. It is the writer's belief that the Eastern civilisation is on the whole more humane and more wholesome than the Western. China for example, has assimilated many races; yet there has been no harm done, to any. Mio and Yio, the two aboriginal tribes of China have been living for more than four thousand years in the interior of China enjoying their self-government and citizenship privileges; but it is well-known what has become of the Red Indians in America. The Eastern civilisation is on the parting of ways. Japan has lost her heart to the West. Group consciousness,

organisation and co-operation are manifest in India and China. And if the East is changing, surely the Western civilisation cannot last in its present form. If it goes on unmodified, it will ultimately result in self-destruction. We need not allude to another world war for a warning. Let us take only industry for discussion. Most of the Western Powers are struggling for a world market. Big capitalists and corporations are no longer satisfied with local or national exploitation. All are looking for world control. The present rate of production is tremendous; the rate of consumption of natural resources is also astonishing. For the next hundred years, even allowing that the rate of consumption remains the same, lumber, oil, rubber and even coal will suffer considerable loss, if not near-exhaustion. Would not this be a big catastrophe to the people of the twenty-first century? Granted that the natural resources be sufficient to last for ever, the industrial progress still cannot go on unchecked. The West needs a temple bell to rest; and the East will provide her with it. On the other hand, the East needs the bugle call to action, and she will have it from the West. The twain shall indeed meet if the twain shall live.

#### THE PRESENT LULL AND ITS CAUSE

The present political lull in the country is now universally noticed. What does it signify? Is it the lull that precedes the storm or is it the lull that settles down in the country after a terrific storm? Or are the people tired of making seemingly fruitless efforts and thus allow things to drift as best they may? Or are they waiting for a powerful lead and a powerful programme to rouse them from their present apathy or is the lull the final word symptomatic of a state of helplessness without any future, without any gain? Who will give us the right answer to all these queries? Personally we are of the opinion that not one but several causes have contributed towards the present state of national listlessness. The nation was subjected in the past five years to a state of high pressure. "Swaraj within one year," was the slogan that, undoubtedly, lifted the country off its feet. The prospect of the future was too alluring and bright and the prize was worth the nation's best efforts. To its credit these efforts were soon forthcoming, but the expected Swaraj did not materialise. The expected happened. The raging storm of high hopes yoked to high efforts was succeeded by a state of exhaustion and hopelessness. You cannot keep a racer for a long time under the reins. The leaders made the nation run like a racer, with the result that the latter got soon exhausted. This lost ground the nation has never been able to recover and from the initial defeat subsequent disasters have followed. That state of implicit confidence and hope on the part of the nation that always is the most valuable asset possessed by leaders, once lost was lost for ever. Subsequent efforts, following ever-changing programmes, grew weaker and weaker till the present state of complete inertia was reached. In the meantime, Gandhiji was sent to gaol, and we all know what followed his involuntary incarceration. We have always pronounced the great political awakening as a one man's show. It was Mahatma Gandhi here, Mahatma Gandhi there and Mahatma Gandhi everywhere. Gandhiji, practically, for the time being, had become the nation's head, eyes, ears, hands, feet—everything! It was a picture of most wonderful personal triumph ever achieved by a single individual in any part of the world. But few realised that the picture was most humiliating for a nation of 300 millions of people who were a blamouring with all their might and main that they

were fit for Swaraj and yet could show to the world only one man who was capable of being the nation's leader. No wonder, the enemies of India, were not slow in taking hold of this fact as a valuable handle to turn against Indians for their Swarajic pretensions. And sad to say when Gandhiji was in prison, the condition of other leaders was such as to provide a powerful justification for the adverse criticisms of India's opponents for Swaraj. Let us say that Gandhiji's sudden illness in prison was a God-sent event. It was a blessing in disguise, for it provided the Government with a welcome excuse to set free their illustrious prisoner with a show of grace and favour. Gandhiji's liberty revised the drooping spirits of the nation, but it was only a temporary revival. The lost ground was never regained and the process of drift proceeded slowly but surely. In the meantime, let it be frankly acknowledged, that the coming into life of the Swarajic Party under Mr. C. R. Das was a great blow to Gandhiji's prestige and position. Peace was patched up between the two great leaders, but there is not the least manner of doubt, that both are tilling their own furrows in their own sweet way and pleasure. Gandhiji's faith in khaddar is sublime. He swears by khaddar, he lives for khaddar and is prepared to die for khaddar. On the other hand Mr. Das's faith in Council-destruction is no less sublime. He visualises Swaraj by methods of destruction and his political Bible teaches him to give no quarter to Government. Obviously, Mr. Das's new and dynamic programme was grasped by the nation with enthusiastic avidity, and for the time being, everybody was a Swarajist in the sense of Councils-destruction. But Council destruction was a nine-days' wonder and very soon the new toy lost its primary shine. Councils were destroyed and yet the wheels of Government turned with Swaraj as distant as ever. Even the firmest advocates of Dasian politics are now convinced that once again the nation must acknowledge Dasian political tactics as a failure. The *raison d'être* of Council-destruction is to paralyse the Government in its administrative capacity and as long as this consummation is not reached or realised, the Dasian programme must and ought to be as a failure. In the meantime, Dr. Annie Besant has been concocting her special medicine, her own special panacea for winning Swaraj. We are sorry to say that her long-hatched Convention-Scheme has fallen flat in the country. Very few take it seriously, and indeed it is whispered on all hands that the proverbial mountain has been in labour and has been brought to bed of a tiny mouse. This then, is a short summary of the country's present political situation. Gandhiji's political force has visibly diminished, Swarajists have cantered forcibly in the field of action but they have not achieved much, and Dr. Besant's much-advertised panacea bids fair to be nothing better than a political quackery. To make confusion worse confounded, leaders of lesser lustre, but highly useful all the same, have fallen out with one another. It is a wise and true saying that when doctors differ, the patient is bound to suffer, and poor India, a political invalid, is now suffering because her political doctors are fighting and trying to find out in a most meticulous the difference between twiddledom and twiddledee! Before a round-table conference between Indian leaders and the Government nominees ever materialises, there is now far greater need for Indian leaders of all political parties to meet at a round-table conference and after revising the past to concert an united programme for a joint action in the future.

## INDIA'S USE TO THE EMPIRE

While Lord Meston and the other "friends" of India are doing their best to prevent collapse of the administration by recruiting campaigns at the Universities, less gifted people than they speak more plainly. A former Secretary of the European Association—not Mr. Welby—answers the question, "Is India worth keeping?" with "a most emphatic Yes." Nobody, he thinks, "who knows anything about the country would ever dream of asking such a question." The writer knows a great deal, for he admits that many industries both in England and many other parts of the Empire would be paralysed if imports from India seriously declined or were directed to other channels." Then follow some statistics. Of India's imports, last year, 65 per cent. were from the British Empire, and 58 per cent of these from the United Kingdom. 39 per cent of her exports went to other parts of the Empire, the United Kingdom alone absorbing 25 per cent. In terms of money, this represents £193 million out of a total of £385 million, or just over half of India's trade. For cotton, Manchester is beginning to look more and more to India's supply; in jute she holds a monopoly; of Indian tea England absorbed nearly 300 million pounds out of a total produce of 339 million pounds. Looking at the other export side, India bought 94 per cent of her Railway stock, 85 per cent of her machinery, 88 per cent of her agricultural implements, 82 per cent of cotton manufactures and 67 per cent of her iron and steel from England. "It would not be an easy matter," he says "for English exporters to find other markets if the Indian market were closed to them." Who can deny after this that India is worth keeping?

DR. BESANT'S SCHEME FOR SWARAJ  
LECTURE AT CAWNPORE

Before a very crowded meeting in Cawnpore Dr. Besant stated the Draft Bill prepared by the National Convention had reached the final form during its three days sittings. The Draft was first considered at the Convention held in Bombay in December last and then issued to the public for criticism and amendments. Very large number of suggestions she said were received all which received careful consideration and the Bill has now reached its final form and would be sent to England. The Swaraj group of sub-committee of all parties Conference had made a report in Delhi some features of which also are incorporated in the Bill. The era of construction she declared amidst loud cheers was over and era of agitation had begun. India she had said before the Joint Committee six years ago would never be satisfied with British-made constitution because her traditions were so different. In her villages lay the secret of her prosperity and the break up of the village system begun in 1816 had led to her present degradation and terrible poverty. She traced the ignorance prevailing in the villages to the influence of British Rule. After a brief reference to the history of the Convention she said the idea was put forward for the first time three years ago. She explained some of the main features of the Bill. She recognised the difficulties of piloting a measure conferring freedom upon India through Parliament constituted as it is now. It would be easier to ask for instalment freedom but she felt India must now take a step which will give her freedom.

She recalled Tilak's statesmanlike policy responsive co-operation which was receiving increasing vindication to-day. Violence can never bring success but in the face of agitation on a large scale backed by the support of very large numbers of

people England cannot deny India freedom. During the war her services were gratefully recognised and she asked that gratitude might be shown in giving India liberty for the sake of which her children died in France. She condemned the policy which excluded them from artillery and air force. In the Bill she said provision had been to prevent expenditure of even on pice of Indian money on those branches which shut the door against the Indians. England is now busy making great attempts at recruiting for the Imperial Services and saddling India with fresh burden which would be hers even after Swaraj was won. She regarded it was a grossly unfair proceeding, but felt compelled to ask in view of the recent events were Indians in earnest in their demand for Swaraj. There was not she observed sufficient seriousness among the politicians what were they doing to save India's life. Mr. Montagu had said when India willed to be free she would be free. That was true. She pleaded most forcibly for strengthening that will which would neither bend nor break which refused to see defeat except as stimulus to further action.

PRINCELY RECEPTION  
MAHATMA REACHES CALCUTTA  
A MAMMOTH PROCESSION

Calcutta presented a rousing reception to Mahatma Gandhi when he arrived at Howran by the Nagpur Mail. In spite of an appeal by Mr. C. R. Das not to muster at the station thousands of people flocked in the vicinity of Howran station to watch the arrival. Usually the Nagpur Mail arrives here at 10-11 a.m. In order to avoid disappointments people began to pour in from 7 a.m. For three hours they stood with panted breath and as soon as the train steamed into the station the excitement of the crowd became intense. Hundreds of volunteers formed a corridor to ensure a safe passage for the Mahatma, but at times the rush was so uncontrollable that the corridor was about to be broken. Press representatives and press photographers were the most unhappy among the lot being thrown out and at the same time conscious that they would have to provide ample newspaper food to readers. They could not hold their ground near Mahatma to see how he was received and to paint a vivid description of the grand ovation that was tendered to him. A bare khadi-clad man, Mahatma Gandhi, the world's great force, slowly emerged out of a railway carriage and nodded his head right and left towards the cheering crowd. To see him is an inspiration and those who have seen him many times wanted to see him again as if there is no end of satiety of seeing him. The relation between him and the people can be described as inspirer and inspired. The carriage in which the Mahatma was travelling was bestrewn with flowers from a long distance which clustered up as the embodiment of peoples love and veneration for him. The passengers who travelled with Mahatma from Bombay told me that in every important station as soon as the train halted, people rushed to see him and at some places idols of him were seen being worshipped.

Mahatmaji was seated in a flower bedecked car and slowly it proceeded towards Mr. Das's house followed by a hundred cars. For a mile people stood in an unbroken link and it was almost impossible to penetrate through the crowd who sometimes fell near the cars. The tram service near the junction of Strand Road and Harrison Road was stopped the taxis and gharis could no more ply through and with passengers stood wherever they were, the terraces of buildings were a seething mass of humanity. People above, people below, people in carriages, all joined in the national song of

“Vandemataram” and received Mahatma Gandhi as the prophet of a new age, India's leader and the political saviour. All communities were fully represented at the station.

A large number of Europeans eagerly watched the most dramatic scene and probably considered it a glorious moment in their life, remembering that in no country in the world a living personality was so much honoured as the Mahatma. Calcutta offered a princely reception to Mahatma Gandhi which will be remembered for a long time to come.

A UNIQUE HONOUR TO ONE OF INDIA'S SONS

On December 5th “The Grasselli Medal” of the Society of Chemical Industry was awarded to Dr. Bairam D. Saklatwalla, at the Chemist's Club meeting in New York. About 100 prominent chemists attended the meeting. The presentation address was made by Dr. Wilham H. Nichols, himself a noted chemist and chairman of the board of directors of the Allied Dye & Chemical Corporation.

Dr. Saklatwalla went to Germany with a Tata technical scholarship and received the degree of Eng. D. from the Royal Polytechnicum Charlottenberg in 1908. He was a Carnegie Research scholar at the British Iron & Steel Institute during 1908-1909. In 1910 he came to the United States. He is a member of many scientific societies. He is one of the only two Indians whose name appears in the biographies of the “American Men of Science.”

Dr. Saklatwalla first acted as Research chemist at the Vanadium Corporation of America where he later became the General Superintendent. Recently he has been elected to be the Vice-President of the company.

Dr. Saklatwalla is perhaps the first and only Indian who has distinguished himself internationally in the Industrial chemical field. His achievement marks the beginning of a new era in India in the conquest of India's most needed problem—the industrial economic problem. His accomplishment is of great significance to modern India. It is extremely unfortunate that a man “whose achievements alone made possible the Vanadium Industry in America,” could not have utilised for the service of his Motherland.

વેચવાના પુસ્તકો

હિંદ સ્વરાજ્ય (ખાદીના પુઠામાં)	
મ. ગાંધીજીના હાથના અક્ષરમાં છપાએલું)	૬ ૦
” સાદું પુસ્તક	૫ ૦
અસહકાર સાદું પુસ્તક	૬ ૦
અસહકાર ખાદીનું પુસ્તક	૬ ૬
રાષ્ટ્રીય વાંચન માળા અને ખાળકોને	
ઉપયોગી પુસ્તકો, ચાલણુ ગાડી નાની	૧ ૦
ચાલણુ ગાડી મોટી	૦ ૬
ગુજરાતી પહેલી ચોપડી	૧ ૦
ગુજરાતી બીજી ચોપડી	૧ ૩
ખાળ વાર્તા ભાગ ૧ લો	૧ ૦
” ભાગ ૨ નો	૧ ૦
” ભાગ ૩ નો	૧ ૦
સફરચુલ્લી ખાળકો	૧ ૩
ખાળસફરોક્ષ	૧ ૨
ખાળકોની વાતો	૧ ૦

ચણીખેર	૧ ૦
વિરાજ વહુ	૧ ૬
મોટી બહેન	૧ ૬
લોકમાન્યને શ્રદાંજલી	૧ ૬
ગાંધીજીની જુવાની	૦ ૬
કાળા પાણીની કથા	૪ ૬
આપણા દેશનો ઇતિહાસ ભાગ ૧ લો	૧ ૩
” ” ભાગ ૨ નો	૧ ૦
ગામડાંમાં જઈને શું કરીશું	૦ ૬
એક ધર્મ યુદ્ધ	૩ ૦
કારાવાસની કહાણી	૨ ૩
સીતા હરણુ	૨ ૦
સ્વદેશ	૦ ૬
પુર્વરંગ	૩ ૦
જેલ ડાયરી ગુજરાતી	૨ ૩
ખેડાની લડત	૪ ૬
યુદ્ધ લીલા સાર સંગ્રહ	૬ ૦
હિમાલયનો પ્રવાસ અને ઉત્તરાખંડની યાત્રા	૩ ૦
ગીતાજી સંસ્કૃતમાં	૧ ૬
શ્રીમદ ભગવદગીતા અર્થવાળી પાકું પુસ્તક	૧ ૬
કર્મ યોગ	૧ ૬
જસમાની ગરબી	૦ ૩
કાચા પુઠાની ગોલડન નખર	૨ ૬
પાકા પુઠાની ” ”	૩ ૬
ટ્રાંસવાલ શોષ અવરસ એકટ	૦ ૬
એક હિન્દુ પ્રત્યે મહાન ટોલ્સ્ટોયનો પત્ર	૦ ૪
જેલના કાવ્ય	૧ ૬
સેલ્ફ ઇન્જીશ ટીચર ભાગ ૧ લો	૩ ૩
મ્યુઝીક ગાર્ડટ	૬ ૦
શરીર સંપત્તિનો વધારો અને તેની સંભાળ	૦ ૬
ધરખરાજ અને તેના ખે ભાષણો	૧ ૦
જીવનદોરી	૧ ૦
સુધારાના ભવાડા	૦ ૬
મારો જેલનો અનુભવ	૦ ૬
” ” ” ભાગ ૨ નો	૦ ૬
” ” ” ” ૩ નો	૦ ૬
આરોગ્ય વિષે સામાન્ય જ્ઞાન ભાગ ૧ લો	૦ ૬
” ” ” ” ૨ નો	૦ ૬

M. I. DADABHAY, GENERAL MERCHANT.

P. O Box 48. 25, Van Hagen Street, CAROLINA, Transvaal. Telephone No 5. Telegraphic Address “DADABHAY,” CAROLINA.

પો. ઓ. બોક્સ ૪૮. ટેલીગ્રાફિક: “દાદાબાઈ” કરોલોના  
એમ. આઈ. દાદાબાઈ,  
જનરલ મરચન્ટ.  
૨૫, વેન હેગન સ્ટ્રીટ, કરોલોના, ટ્રાંસવાલ.  
ટેલીફોન નં. ૫.